

## R E V I E W.

Tuesday, March 17. 1713.

IN Order to cure us of our present Apprehensions of the *Pretender*, and awaken us to what we are to expect from him, *when he comes*, I have been saying before you the state of our Publick Credit, and the Condition of the Funds upon which we (*the Commons*) have lent our Money. I cannot but think, and this is the Ground of my Discourse, That if it once appears, that the coming in of the Pretender will destroy the Security upon which you have lent your Money; and *not only sink the Price*, but hazard the principal; and that the Pretender can give you no equivalent Security: I say, *I cannot but think*, that this will effectually arm the Nation against the Pretender, as the Possession of Abby Lands have arm'd *em all along* against Popery.

If you think I am too severe in saying, That Providence is more beholden (if that Word may be ironically used) to the Gentry's Care of *their Estates*, than to their Concern for Religion: In all their Zeal for the Reformation, I must own there appear in History some Examples to justify my Opinion; and if I say I have more hope from the hazard of your hands, *than your love to Liberty and the Protestant Succession*, that you will all joyn against the Pretender; I acknowledge I speak nothing but what I see great Reason to believe.

This is the thing that can alone joyn both Whig and Tory against him; and this is what will make my *Ld.* ——— words good, if any thing will, *That the Tories are against the Pretender*; and for this Reason I cannot think it a useless Attempt to prove, That it is inconsistent with the safety of our Funds, or with the continuance of the publick payments, *so much as to think of the Pretender*.

I have now another Consideration to offer you, which also I think is the concern of this whole Nation; and which, if duly weighed, will be an invincible Obstacle in Bar of the Pretender: Perhaps some of you may mislike these things from my Mouth; I wish them to come rather from those Oracles that feed your Gall; but I am to speak what is to save you without the reward of being accepted: Let your Sham-Whig Authors fill you with Raillery,

and senseless Fury one against another, I endeavour rather to Argue than Rail, tho' it be against the Pretender. I stile all your Incendiary Writers, *Sham-Whigs*, because it is evident, nothing has been so ruinous to the Whigs, and made so many Men of Moderation stand at a distance from them, expecting Mischief to follow, as the furious Spirit these Men have blown up by their scribbling *Fire-Works*, and all wise Men must allow the Whigs have lost Ground by it; *God open their Eyes*, ere it be too late.

The Consideration I have now to offer about the Pretender, is the Case of the Abjuration ——— I have all along, as occasion has offer'd, been an Opposer of these Methods which have introduc'd among us the frequency and familiarity of Oaths, which, as I alledge, always take off the Solemnity, and due Regard which we ought to have to them: I have also observ'd, That no kind of Oaths have been made so much the Foot-Ball of Mankind, in these latter Ages, as those trifling things call'd Coronation-Oaths, Oaths of Allegiance, and the like; and I cannot speak it without horror, we begin do to the same with the Oath of ABJURATION; and for this Reason I think it is necessary a little, to lay open this thing called an *Abjuration*, and set it in a true light that People may know what they have done in taking it, and what they are doing when they think of breaking it.

If I had room here, I might descend to some just Complaint of the general Practice of this Age, (*viz.*) That we have reduc'd the Solemn Sacred thing of calling God to witness to a meer Nothing, a Skeleton, a Scare-Crow, a thing of no Signification; and that a general Perjury runs thro' the whole Nation at this time. If the God we Invoke is a God of Justice, that will not be mock'd, and that respects the being call'd to Witness to a Lye, we cannot expect that he should much longer with-hold calling this Nation to a strict Account for the open and dreadful Perjuries that are, with Connivance, I might say with Allowance, committed almost in every publick thing we Transact.

Nay,



Nay, I could descend to Oaths which seem to be impossible to be kept, and are yet daily imposed, and without difficulty swallow'd, in the common road of Business in the World, as if they were made on purpose to be broken; and that Perjury was become a necessary Assistant in all our Affairs—— such as *Custom-house Oaths*, and Corporation Oaths; by which I may, *without breach of Charity*, say, There is scarce a Freeman of London that can carry on his Business, or a Merchant in London that can Import and Export, without being Perjur'd; of which I shall say more when I come to speak again of *Trade*.

From these I come to Oaths imposed *almost in every publick Affair*, such as swearing off Assessments in the Land-Tax; swearing to every Pound of Candles you make: In every Office, in every Tax we are loaded with Oaths; in which, *this* will always be a standing Rule, *The hardest mouth'd Swearer gets Money by it*; and the tender, Conscientious Man, who *feareth an Oath*, always swears to his Hurt.

In speaking of this multiplying Oaths upon us, it is true, I may seem to reflect upon the Makers of them — and it is true, That the Custom of binding every Trifle to the necessity of an Oath, seems to be a National Errour, I do not say Crime.

And also because, far from answering the true end of an Oath, it has only made a Gap in the Hedge of the sacred Aw of the Majesty and Omniscience of God, which Nature seem'd to have plac'd round the Actions of Men; at which Gap all manner of Contempt of Religion is broken in.

But to come to the point; From the frequency of Oaths of Allegiance to the Person Reigning, whatsoever, and how often soever Changes and Revolutions of Government and Governours have happened, it falls out, that very often those Oaths clash with, and contradict one another; *so that* it is impossible they can consist together. To avoid the Prejury that must of necessity follow, in this Case *it is allow'd* in all Ages, and in all Nations, *and it was in vain Argued otherwise here at the Revolution*, That Oaths of Allegiance are understood always to be reciprocal to Oaths of Coronation and Government, (*viz.*) That the Allegiance of the Subject is especially subjected to, and attending upon, the Accidents of Governours: So that while the Protection of the Prince lasted, the Obedience of the Subject was required, and no longer; as is the Case in Towns besieg'd, taken and retaken in the War, the Inhabitants whereof *are oblig'd to swear* to the Possessors, as often as they so change their Masters, which Oaths cannot be understood to bind

them longer, than the Persons or Powers, then Possession, keep and maintain that Possession.

But an Oath of *Abjuration* is quite another thing, and *so much another thing*, That if People would look into the Nature of it, and read over the Terms of it, they would be perfectly frighted the Thoughts of coming into the Circumstances submitting to the Person they so particularly Renounce and Abjure.

All pretence of the Analogy between their Alliance and the Government's Protection is taken away; they are so far from being able to call it a mutual Compact between the Governing and the Governed, that it is quite the contrary; for in Oaths of Allegiance we suppose the Government to continue; and if not, that you are left free to the Subjects of the next. But HERE, you solemnly Renounce and Abjure the PERSON *by Name* and particularly all his pretensions to Government; you cannot come afterward and say, *It was with Intention that he might be kept out*; and with a Supposition that he should not have come in; No, it is, that you may resolve to keep him out, and that you may see your selves oblig'd to oppose him and you are indispensibly obliged to do so; it is done on purpose, that you might be put into condition, *not to be able* to joyn with him in *coining*, or to submit to him *if he comes*, without manifestly affronting your Maker, insulting his Providence, and mortgaging Conscience and Faith by the grossest Perjury in the World.

Nor can any Power on Earth, *no, not the same Authority that made it*, dissolve the Obligation of this Oath: This would be *State Popery* of the grossest kind, and involve the Nation in such Absurdities, as never yet any Nation fell into; and therefore I called it in one of my last, an *Insoluble Band*, which no human Power can abolish from.

Upon the validity then of *this Oath*, depends much of the Safety of this Nation, *against a Pretender*; for if this Oath cannot be dispensed with, *on any account whatsoever*, if it does not cease upon the Emergency of any Revolution, *if the Pretender comes in*, you must keep it, or be guilty of wilful, premeditated Perjury, *which a true Christian ought to be burnt alive, rather than commit* then I have no more to do, but to open your Eyes to the Circumstances of this Oath; and we need never be afraid the Pretender will ever be admitted here, till this Generation are all subdued by Force, and the Oath terminates with the Lives of those that took it.